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The Review of Religions

Editor—A. Q. Niaz, B.A.

Vol. XXXIX, No. 10

October, 1940

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The Review of Religions is an organ of the Ah Movement which represents the pure and true Islar open to all for discussing problems connected

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The
Review of Religions

Vol. XXXIX OCTOBER 1940 No. 10

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نحمدہٗ ونصلی علیٰ رسولہ الکریم

FREEDOM AND CULTURE AND RELIGION

Freedom, when we use this expression in connection with the behaviour of animate or inanimate objects, has to be taken with a number of general, and even specific, limitations. There is nothing in the Universe that is *absolutely* free. Everything that exists has definite and set forms of behaviour to which it must conform—circles, wide or narrow, within which it must range, but never overstep the line drawn by an invisible all-pervading Control.

Even the wild and "untamed" forces of nature are not free in the absolute sense: rather, in fact, they are not free at all. We often talk of this or that person being "free as the wind," or "capricious as the sea"; but these are only poetic forms of expression with little or no reality behind them. The truth of the matter is that the wind is not free at all: it needs must blow always in the direction determined by an unequal distribution of pressure in the atmosphere. A cyclone that can lash endless stretches of the sea into fury and lay a whole countryside waste, may not deviate an inch from the course set down by conditions which govern its mighty impulse. And the same is true in regard to the changing moods of the sea. When it smiles in the sunlight, or laughs in ripples upon the beach, or frowns and darkens with anger, roars out its wrath and scatters destruction and death along the shore,

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it does so in compliance with orders which it never misreads and never disobeys.

The behaviour of plants and the lower animals, too, is determined by the needs of their nature and the properties or qualities they possess. And the same is true of man.

Is man a free agent?

Political theorists have opined that man is born free and should remain free in life. But when it comes to the precise nature or the extent of this birth-right, theories are apt to contradict each other or get confused. The idea, nevertheless, like many other ideas characteristic of the day, has caught the imagination of most of us and we continue to talk round it without troubling much to be clear in our minds as to what exaclty do we mean by freedom.

The question, however, is one of great importance: it is intimately connected with basic issues that have a direct bearing upon the question whether our lives are to be deeper and fuller or suffer an all-round frustration in the end. It is therefore well worth our while to pause and think seriously how far man can hope to be free, or how far it is desirable that he should be free.

First of all we must remember that even in countries where free institutions have the fullest scope, man is free only in name. After a child has been moulded by education and bred through infancy, childhood and adolescence into a definite frame of mind and definite forms of behaviour, it is not strictly true to say that the man, the child grows into, is free. Heredity, education and upbringing are factors which, to a larger extent, determine our reaction to any set of circumstances. In a strict sense these involve a serious curtailment of our freedom, but it does not mean that this curtailment is unnecesary or undesirable. The essential nature of the child is to imbibe the thoughts of those around him and accept the forms of behaviour in vogue among his elders. It is not possible to make him grow up into

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a man free of bias of all kinds. For such a growth it would be necessary to cut him off entirely from the influence of the family or the group he is born into, but even this would not yield the desired result: he would have to be cut off entirely from the influence of human society. Growth of a child along these lines however would prove to be a curse for him instead of a blessing: he would be unable to speak a word of any language and he would understand nothing. He would be a perfect idiot of a kind not quite easy to imagine.

But the behaviour even of such an imbecile would not be free; it would correspond to the primitive urges of his nature. In other words, it would be determined by them. Or, better still for the purpose of this study, let us go to the first group of primitive men upon this earth. If freedom at all is possible for a human being, the primitive man must have been free. But was he really?

A part from the restraining influence on his activities of the nature of his habitat and the inclemencies of weather, his movements were guided and controlled by the hidden springs of his basic life-instincts—the recurring need, a number of times each day, for food, the occasional overmastering impulse to find a mate, a rudimentary stirring of what later developed into his quality to like or dislike certain things, and possibly a desire to seek shelter from the sun, the wind, the rain, and the cold.

The rational processes of his mind were born out of the play of these factors upon something unique in the spiritual and physical make up of man that puts him in a class apart from all other forms of life. These processes, of necessity, have further hedged round his freedom in many important respects, and the story of the growth of these hedges is the story of *Human Culture*.

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Culture

Culture and freedom, thus, are, in a sense, contradictory: there can be no culture without considerable curtailments not only of the liberty of individuals but also of groups. Culture is nothing if it does not mean law and order and harmony, and these impose substantial restrictions upon the strong. But for the weak, thereby, is gained a corresponding measure of freedom in the enjoyment of things they might happen to possess. The problem of culture therefore is twofold: (*a*) just how much and what kind of freedom to curtail; and (*b*) how much and what kind of freedom to ensure?

Further, the question of culture cannot be separated from the bigger and more baffling query in regard to the goal of Human Life. A type of culture not duly related to the goal aimed at would evidently be positively harmful. Forms of dress and address, styles of architecture, modes of expression in poetry, drama, fiction and painting, etc., are not the vital parts of a culture. In many respects these things are no more than a result of economic and geographical factors. The real thing is the soul of the culture that resides in these forms—the view a culture takes of the *Riddle of Life. If it holds a key to the riddle, it should command our interest; we should try to perfect that culture and try to perpetuate it.* Otherwise, the sooner it passes into the limbo of things, the better for all.

In the western world, which is supposed to lead the human race to-day in cultural matters, there are at present two main types of culture in vogue—the cultures of which the focal points are Democracy and Dictatorship, respectively. A third type that cuts right across the division into Democracies and Dictatorships is the secular civilisation that aims at the liberation of man from the authority and kingdom of God. The fourth type of culture that is understood to prevail in Europe and America need not hold our attention long for it is, in fact, already a dead letter—*i.e.*, the *Christian* culture that sometimes mutters in

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sleep from the pulpit but otherwise, perforce, is content to let an unheeding world go by. The cultures that prevail in the Lands of the White races have nothing in common with Christianity. The culture of Christ was built on the corner-stone of the worship of God, and, it is alleged, on the Brotherhood of Man. But Europe, instead, delights in the worship of Mammon, in the worship of carnal appetites—of wine and women and pleasure—and divides the earth into "White" and "Black." Starting from the beautiful dictum that "ye resist not evil," Europe has perfected the art of wholesale butchery—of combatants and non-combatants alike, of old men and women and children. Even shiploads of children fleeing for their lives, and the sick in hospitals who had not even the strength to flee. One might say that these are the doings of the Dictators, but we have to remember that the Dictators are the product of the operation of Christian principles in politics and commerce.

Christian civilisation therefore is as good as "gone with the wind." The secular civilisation, on the other hand, has given us steam locomotion and aeroplanes, a wonderful knowledge of disease and of the methods of cure, telegraphy and radio transmission. These things enable us to live in comfort and consequently most of us are deeply enamoured of the civilisation of which these comforts are the fruits. What some people value most is the "scientific" outlook it gives on life. But unfortunately this civilisation has also given us dive-bombers and tanks and long range guns and poison gas, without strengthening our moral fibre so that we could learn to control ourselves when the impulse assailed us to use these means of destruction. The "scientific" view of Life has dethroned God from the heart of man, but has failed to indicate a suitable substitute. The "scientific" outlook is in fact the *god* of secular civilisation. But a characteristic quality of this outlook is that it holds "belief" in suspense, and moral strength does not flow from such a frame of mind. Moral strength comes from conviction, and conviction on any point is hard to attain when the ideal is to hold

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our judgment so as to be free to judge without bias the import of each new factor as it comes under view.

Besides, even among the votaries of Materialism there is a growing sense that in the life they lead and the ideals they pursue, there is something missed—— some inexpressible but vital spiritual content without which life continues to suffer a kind of latent but deep *frustration.* Mechanical technique is the crowning achievement of secular civilisation, but the machine is a soul-less monster which tends to make of man a soul-less monster, too. When the finer susceptibilities of his nature are dead, what is left of man is a mere powerful brute.

There is something in man that is bound to rebel sooner or later against this type of culture, so that in Europe the question is only between Democracy and Dictatorship.

Whatever the merits of the rule of a Stalin, a Mussolini or a Hitler, these regimes suffer from a fundamental drawback that should form an all-important consideration when we come to decide whether a certain type of culture is good and desirable, or otherwise.

By seeking to exercise a rigid and minute control over thought movements among the people committed to their charge these governments practically deprive man of the right to form an independent decision in a matter so vital and so personal that it cannot be left in the hands of another. The Purpose and Meaning of Life is a question which each man has a right to decide for himself. It is a matter in which no interference from any quarter can be tolerated. But in Germany, Russia and Italy, the respective governments take particular pains to discourage independent thinking on this and allied questions.

That religion is taboo in Russia and Germany is a

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fact that will not be disputed by any one. In Italy, too, the spirit that guides the rulers of the country is the same—only the policy does not care to declare itself quite so openly. There is no harm in a government seeking by persuasion to promote a particular point of view in regard to religion, but when it goes to the extent of punishing those who venture to differ, it evidently goes beyond the scope of its natural authority.

Religion

A requisite quality of paramount importance in culture is that it should address itself to the attainment of the goal of human life, and it cannot do so, of course, unless it first decides what that goal is. Any culture that fails to apply itself to these two problems is sheer waste of energy. An athlete who starts running in an opposite direction to the course set for a race would only tire himself out uselessly. The European civilisation, irrespective of whether it has a Nazi, or Fascist, or Socialist, or a Democratic bias, suffers from a grave deficiency in that it glances off the point that really matters. Considering the vast body of literature on the social sciences produced in the West, it is very disappointing to note its continued failure to perceive that without Religion there can be no culture.

Europe and America have made many remarkable contributions to the thought on Freedom and Culture, but among the latest books on the subject there is one that is perhaps the most remarkable of all. And this not merely because it comes into our hands at a time when the problem is engaging the mind of thoughtful people all over the world. *Freedom and Culture* by John Dewey[1] has much to recommend it. In less than two hundred pages the author of this book has managed to give the reader a beautiful summary of previous thought and raised fresh questions of much more than passing interest. What increases the value

1. *Freedom and Culture.* By John Dewey, Allen and Unwin, London. 7/6

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of the book is that Mr. Dewey takes care not to dogmatise; like a true philosopher he throws his light on the features of the landscape but leaves you free to judge the value of things for yourself.

However, as do the theories and philosophies brought under scrutiny, Mr. Dewey too glances off the point that should matter most in a culture. The nature of social and political forms, and the extent of taxation, etc., are after all matters of secondary importance as compared with the question of the Meaning and Purpose of Life as visualised by any given culture and the liberty it allows to an individual in deciding that question for himself. The Nazi regime is culpable, no doubt, for its suppression of free political institutions, but it condemns itself entirely when it visualises, the meaning of Life as no more noble than racial glorification even to the extent of world domination backed by pure brute force; and it damns itself still more deeply when it denies to the citizen the right to renounce this ignoble view of life and to think out something more worthy of the good that certainly lies deep in the human heart, though like a latent fire it is often out of sight.

Freedom of thought in matters pertaining to religion is of far greater importance than freedom in voting, and the necessity to have a definite vision with regard to the Meaning of Life is of greater importance still. Look from whatever angle we may, the question of the existence of God is the starting point of culture. If there is no God, then there is no morality; and when man is deprived of the moral sense, the chain at once falls into pieces that holds society together. Hobbes may not have been right in thinking that "the entire natural state of men in their relation to one another was a war of all against all, man being naturally to man 'as a wolf'"; but it certainly is right to say that as soon as moral restraints disappear man becomes more savage than ravening wolves that quite as soon prey upon each other as upon other things.

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That is why the starting point of Islamic culture is God who created the universe with a definite end in view. ربنا ما خلقت هـذا باطلا "O our Lord! This Thy creation is not purposeless." But evidently man is not in a position to know what that purpose is unless God Himself reveals it to him. This Purpose of the Scheme of Life forms the basis of morality. Whatever conduces to the attainment of this Purpose, is good; and whatever creates obstacles in the way is immoral and bad. If the universe is not the work of an Intelligent Creative Genius, then man is no more than a chance product of some blind and purposeless cause—a circumstance that should release man from all moral restraints. And when there are no restraints, there can be no society and no culture.

On the question of liberty, the Islamic point of view goes equally straight to the heart of the matter. لا اله الا الله Allah is the only Lord to Whom man should bow down in humility and worship. Among themselves all men are equal. Thus, one man should have no authority over another man except on a basis of voluntary surrender on the part of the one and a sacred trust on the part of the other. But even then, in the social forms and political institutions that come to be developed, care has to be exercised that لا اكراه فى الدين "there is no compulsion" in matters pertaining to the ultimate purpose of the scheme of creation. Authority delegated to the rulers does not entitle them to interference in religious matters.

Islamic culture, thus, represents the most rational and logical view of Life. Man is a creature of God and as a creature he owes a duty to God. Between man and man the relationship is one of equality and obedience in the first place is due only to God. Mohammad, the Apostle of God, is to tell us the nature and occasion of this obedience, so that, to be able to render obedience to God, we should obey the Apostle as well. Subject to the authority of Allah and his Apostle, the

broad principle is وامرهم شورى بينهم (the decision of matters among them is through consultation). Within the frame-work of this broad principle Islam leaves its followers to work out the details of political machinery as might best suit the conditions in which they live.

Islamic culture, therefore, does not view liberty as a fluid content of an undefined nature that begins to ooze out into everything. Nor does it view freedom as a modern surgeon views the appendix vermiformis in man that can be cut out and thrown away without the slightest harm coming to the patient—in fact, in certain cases, with great advantage to him. The fields are well defined where man is free and where he is not free. In his relations with his Creator his position is to obey; in his dealings with his fellow men he is neither their master nor their slave. His attitude therefore should be one of justice, equity, and accommodation. In fact, according to the Islamic point of view, the great thing as between man and man is not Liberty but Brotherhood.

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AN INTRODUCTION TO THE STUDY OF VEDIC LITERATURE—II

(Translated from Urdu)

Prior to the time when European scholars began to take interest in ancient Sanskrit literature, all in manuscript form till then, its main repositories had been temples and monasteries, the private libraries of gentlemen given to the pursuit of learning, or the family archives of ancient Brahman houses. With a tradition for learning many centuries old, a number of these families had turned to more profitable occupations in a changed world; but the literature that had come into their hands from their forefathers continued to have a certain value in their eyes as relics of the past which they treated more or less as a family fetish. A part of this literature had also found its way into old-fashioned book-shops which hardly had any idea of its great value to students interested in the past. In these shops it lay in heaps in dark and musty rooms, tied into bundles in square pieces of cloth, and thrown anywhere, anyhow.

Naturally, in these circumstances, white ants and other destructive insects and agencies got at them freely and a good deal of this literature was lost in this way.[1] But after the battle of Plassey, when the British obtained a firm footing in the country, Europe began to take interest in Sanskrit literature, and the neglected manuscripts began thenceforward to be eagerly sought after. But nearly another century was to pass before the effect of this interest showed itself in a concrete form. By this time the printing

[1] The idea held by some people that Muslim rulers, like Bakhtyar Khilji, etc., caused libraries of Hindu literature to be burnt, is a gross injustice. Much of this literature is the production of the Muslim period, especially the reliable commentaries. Had Muslim rulers been keen on the destruction of Sanskrit literature, they would not have allowed fresh production.

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press had come to India, but the first Sanskrit book to come out in printed form was manufactured in Europe from a manuscript taken from India.

European interest in Sanskrit literature, at the outset, was prompted by political considerations—the need to understand the historical and cultural background of the people. Europe was aiming to rule over ; but the fascinating study awakened, before long, a deeper thirst for knowledge and many scholars of note undertook a painstaking research, of which the results obtained world-wide publicity. The Bengal Asiatic Society came into being in the days of Warren Hastings, to be followed in time by the Royal Asiatic Society, and by the institution of the India Office Library. The reaction of these developments in Germany, France, Holland and Belgium was that these countries began to take perhaps even a greater interest in the cultural and historical background of India.

During the later half of the nineteenth century European interest in Sanskrit literature was very active, and a number of books were printed in Europe from old manuscripts which scholars had taken away from India. Out of these books the following deserve a special mention:

I. The opening ashtak of the Rig Ved was translated into Latin in 1838 by F. Rosen. This translation carried the text in Roman script.

This book roused the interest of scholars like Max Müller who, from 1849 to 1875, brought out, in five volumes, the Shakala Shakha of the Rig Ved, along with the commentary of Sayan Acharya. The second edition of this work, which came out from 1890 to 1892, was very good and accurate.

In India, in 1850, the Rev. Dr. Stevenson and Dr. Roer brought out a portion of the first ashtak of the Rig Ved.

From 1876 to 1888, Alfred Ludwig published his translation of the Rig Ved into German prose. H.

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Grassmann published his translation into German (poetry) in two volumes which carried the text in Roman characters. This translation was done from the Rig Ved in Roman script brought out by Theodor Aufrecht from 1862 to 1873.

An English translation of the Rig Ved by Professor H. H. Wilson, of Oxford University, was published from 1850 to 1888.

A translation into French from a manuscript of the Shakala Shakha was prepared by M. Langlois and brought out in 1851 in four parts.

A translation of the Rig Ved into English (poetry) by R. T. H. Griffith, of Queen's College, Benares, was published from 1889 to 1892.

Translations of the Rig Ved were also made into some of the main languages in use in the various provinces. Out of these the following may be mentioned here.

Translation into Marhatti, without text, by Sidheshawar Shastri Chitrav; translation into Marhatti, with text, by Kolhatkar and Palvardhan; translation into Bengali by C. R. Dutt; and an incomplete translation by Pandit Dayanand which was later completed by Pandit Aryamuni and Shiva Shankar. Not long ago a translation of the Rig Ved, from the Arya Samaj point of view, was brought out from Ajmer; while another, from the Sanatan Dharm point of view, was brought out from Sultan Ganj, District Bhagalpur, on behalf of the Rajah of Banaili.

There are some other translations too but they are not complete.

2. The above list keeps in view the Rig Ved alone. Now we turn to the Yajur Ved. The Vajsaney Sanhita (collection) of the Shukla Yajur Ved, along with the *patbhed* (difference in text) of the Madhyandini and the Kanvi Shakhas, was published from Berlin by Professor Bebar from 1849 to 1852. From 1871 to

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1872 he brought out the Taittiriy Sanhita in the 11th and 12th volume of the Indish Studien research journal, while in the 14th volume of this journal he put forth the general results of his critical study of the text.

L. Von Shreoder published the Maitrayani Sanhita of the Krishn Yajur Ved from Leipzig from 1881 to 1886. From 1900 to 1910 he published, from the same city, the Kathak Sanhita of the Krishn Yujar Ved. Up to the time when I am writing this article, I have seen no mention in any catalogue of either of these two Sanhitas having been printed anywhere in India.

3. The first edition of the Sam Ved ever to be printed was brought out by G. Stevenson in 1842 from London, with a translation into English. The Kauthumi Shakha of the Sam Ved was published from Leipzig by Theo Benfey with foot-notes, an index, a glossary and a translation into German.

4. The Shaunak Shakha of the Atharv Ved was published by Rudolf von Roth and W. D. Whitney in 1885 from Berlin. Of the Pipplad Shakha of the Autharv Ved, only one manuscript has come to light so far—*i.e.* the one that was discovered in Kashmir. Careful photographs of this manuscript were taken by Maurice Bloomfield and Richard Garbe who, in collaboration, brought it out in three volumes from Germany. Its royal edition, to be had from Kashmir State, is priced at Rs. 350. The price of the ordinary Berlin edition is Rs. 250. As was pointed out in the first part of this article, this manuscript is in Sharda script.

Brahman Garanths

Two Brahmans of the Rig Ved are very well known: the Aitray and the Kaushitaki. The Aitray Brahman, with its translation into English and the text in Roman script, was brought out in 1863 from Bombay by Professor Martin Haug. Much labour was devoted to the production, but the result was not so good. A

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second and much better edition was published in Bonn in 1879 by Theodor Aufrecht. Kaushitaki Brahman was brought out by Professor B. Linder from Jenna in 1887.

Shatpath Brahman of the Madhyandini Shakha of of the Yajur Ved was published first from Berlin by Professor Bebar in 1855.

Adbhut Brahman of the Sam Ved, too, was published by the same scholar in 1858 from Berlin. A. C. Burnell also edited a number of the Brahmans of the Sam Ved ; Samvidhan in 1873 ; Vansh Brahman in 1873 ; Devatadhyay in 1875 ; Arshi Brahman in 1876 ; and Sanghito Opnishad Brahman in 1877. All these were published from Mangalore, India.

Vansh Brahman also appeared in the Vol. IV of the Indish Studien research journal. But the edition mostly in use in the world is the one brought out by Burnell because it is more handy.

Jaimini Opnishad Brahman of the Sam Ved was published by H. Oertel in Vol. XVI of *The American Oriental Journal*. It also carried a translation into English, and footnotes.

Gopat Brahman of the Atharv Ved was published by Gaastra from Leyden in 1919.

Sutra Granths

The Ashwalayan Shrout and Grih Sutras and Praskar Grigh Sutra were published by A. F. Stenzler. The Shankhayani Shrout Sutra was published by A. Hellebrandt ; Bodhayan Shrout Sutra by W. Caland ; Apastamb Shrout Sutra by Richard Garbe ; and the Manav Shrout Sutra by F. Knower. The Katyayan Shrout Sutra was published long before these by Professor Bebar. The best edition of the Kaushik Sutra is the one brought out by Bloomfield.

Nirukt, which is a commentary of the Vedic dictionary called Nighantu, was published from Gotingen by Rudolf von Roth in 1852.

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The Pratishakhayas

The Pratishakhayas are books of grammar, there being a separate Pratishakhaya for each Shakha of all the Vedas. But just as most of the Shakhas have been lost in the passage of time, of the Pratishakhayas, too, not many have survived. The Rik Pratishakhaya of the Rig Ved was edited by Max Müller and Regnier. The Taittiriy Pratishakhaya of the Taittiriy Shakha of the Yajur Ved and the Atharv Pratishakhaya of the Athrav Ved was edited by W. D. Whitney. The Vajsaney Pratishakhaya of the Yajur Ved was brought out by Professor Bebar.

Rigvediy Sarvanukramni (index) of Shad Guru Shishy and Brihaddevata of Shaunak were published from the Oxford University by A. A. Macdonell in 1886.

Translations

English translation of the Taittiriy Sanhita of the Krishn Yajur Ved by A. B. Kieth appeared in Vols. XVIII and XIX of the Howard Oriental Series. This was shortly after the European war of 1914—18. This translation carried an Introduction covering about 200 pages.

The Shukla Yajur Ved was translated into English (poetry) by R. T. H. Griffith and published from Benares.

In addition to the translations of the Sam Ved by G. Stevenson and Benfey, R. T. H. Griffith also translated it into English (poetry), which translation was published in 1893 from Benares. Griffith also similarly translated the Atharv Ved (published from 1895 to 1898).

The translation of the Atharv Ved left incomplete by W. D. Whitney was completed by C. R. Lanman, and it appeared in the Howard Oriental Series in its Vols. VII and VIII. This translation too contains an Introduction covering about 150 pages. The translation itself occupies more than a thousand pages.

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Translation of the Aitray Brahman has been mentioned already. The Aitray Brahman and the Kaushitaki Brahmans have also been translated by A. B. Kieth. With an Introduction covering about a hundred pages, this excellent translation appeared in 1920 in Vol. XXIV of the Howard Oriental Series. Professor Kieth was engaged on this work all through the Great War of 1914-18, and for another two years after the war.

Translation of Shatpath Brahman by Julius Eggeling appeared in the "Sacred Books of the East" in Vols. XII, XXVI, XLIII and XLIV, etc.

Translation of the Samvidhan Brahman by Professor Konow came out from Hull in 1893.

Sanskrit Dictionaries

In those ancient days of Aryan culture not much attention was paid to the important task of the compilation of dictionaries, and this is the main reason why only one dictionary has come down to us from those days—*i.e.* Nighantu, of which the Nirukt of Yasik is a commentary. Rudolf von Roth who edited Nighantu and Nirukt felt the need of a fuller dictionary very accutely. He and Otto Boethlingk then collaborated to produce a comprehensive dictionary not only of the Vedic vocabulary but of the secular language as well. This monumental work, known by the name "Sanskrit Worter Buch", comprises more than 10,000 pages. Published from St. Petersburgh, from 1855 to 1875, this dictionary is often popularly spoken of as the St. Petersburgh Dictionary. Though compiled in modern times, it treats of words and expressions that are met with in books written in the archaic Sanskrit style.

Another notable dictionary is "Vedic Concordance", by Bloomfield. This work contains references to 119 books of Vedic literature. Comprising 1102 pages it began to appear in 1906 in the Howard Oriental Series,

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Work Done in India

In the above account we have been taking note mostly of books published in Europe through the agency of European scholars. But a number of Indian scholars too were engaged on the task during the same period. Satyavarat Samsharmi, Rajindra Lall Mitra, Rajah Ram Mohan Roy, Dr. Bhaudaji Pade of Bombay, Bhagwan Lall Indraji of Kathiawar, and Pandit Dayanand, the founder of the Arya Samaj, are the names of some who were most prominent in this field. As a result of their endevours a number of manuscripts were edited afresh, and a number translated into one or other of the Indian languages. Satyavarat Shamsharmi edited (1872 to 1876) the Aitray Aranyak with its commentary by Sayan Acharya, and the Shatpath Brahman from 1899 to 1912, also with the commentary by Sayan Acharya. In 1890 he edited the Mantra Brahman of the Sam Ved, and the Vansh Brahman in 1892. The Vansh Brahman he also translated into Bengali. Rajindra Lall Mitra edited the Ashwalayan Shrout Sutra (1864 to 1874). Mr. Mitra's edition of the Brihaddevata had preceded Professor Macdonell's in Europe, the book being out of print now. But in comparison with the Macdonell edition it was work of rather a poor quality, and its main value lies in the fact that as compared with the other it was published at an earlier date. Rajindra Lall Mitra also collaborated with Harchand Rai, Vidyabhushan, to produce the Gopat Brahman (1870 to 1872). After Gaastra had brought out his edition of this Brahman, the Mitra & Harichand edition suffered in much the same manner as the Mitra edition of the Brihaddevata did subsequently to the coming out of the Macdonell edition.

Pandit Dayanand originally started a printing press in Allahabad with a view to the printing of the Vedas in India, but very little work was done in this press. The Saraswati Press, as it was called, is no more to be found in Allahabad. After it had been closed down in that town, Bhim Sen Sharma, a

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disciple of Pandit Dayanand who later renounced his master and reverted to Sanatan Dharm, opened a press in Etawah (U. P.) and called it by the same name. This press continues to this way. Bhim Sen Sharma translated into Hindi the Manav Grih Sutra which forms the basis of the Manu Smriti.

When Pandit Dayanand laid the foundation of the Araya Samaj, one of the fundamental principles of the Samaj was that the Vedas were the Books of *Sat Vidya* (Supreme Wisdom) which it was the duty of the Aryas to study carefully themselves and to teach it to others. When he started a printing press in Ajmer, the idea was to produce the Vedas at a price within the means of the common people. This press was called the Vedic Yantralay, *i.e.*, the press for the dissemination of Vedic literature. A considerable number of books have been printed in this press since its inception, even some of which the manuscripts had to be brought back for the purpose from Europe.

In addition, the Nirnay Sagar Press and the Shri Venkteshwar Press, both of Bombay, did some good work—Pandurang Javiji Dadaji bringing out many books with commentaries from the former, and Khemraj Srikrishn Dass from the latter. By the Anand Ashram Granthauli of Poona, too; by the Chaukhamba Sanskrit Series of Benares, and by the Princess Series of Benares, many books were produced from valuable manuscripts. Similar work was also done by Javanand Vidyasagar of Calcutta; by some scholars working at Konam, Madras; and by certain agencies in Trivendram. At present the Bhandarkar Research Institute of Poona and he Gaekwad Oriental Series of Baroda are taking the greatest interest in the production of books from old Sanskrit manuscripts. The D. A.V. College, Lahore, the Hindu University of Benares; Vishwa Bharati and Shantiniketan too are showing a keen interest in ancient manuscripts.

Between the modern Hindu sect called the Araya Samaj and orthodox Hinduism called Sanatan Dharm there exists the same kind of difference and antagonism

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which existed between Rome and France on the question of the authority of the Pope and the French Bishops. The main difference between the Araya Samaj and the Sanatan Dharm Hindus is on two points: (*i*) which books should be taken as embodying the *Ishawari Jyann* (Revelation from God)? and (*ii*) and which books should be taken to constitute the final authority? The Arya Samaj point of view rather resembles the view held by Theological Gallicanism that only those orders and rulings of the Holy See were binding which were in accord with the views of the French Bishops. The Arya Samaj holds that the Puranas should be accepted only so far as they agree with the Vedas; in cases where there is a difference between the two, the Puranas should be rejected. Secondly *Varn Vayasvatha* (Caste) should be based on actions, not on the accident of birth. As opposed to this, the orthodox view is that the position and rights in society of man are determined and fixed by his birth. When the son of a Rajah is held entitled to inherit the kingdom of his father, and the son of a millionaire is held entitled to inherit the millions of his father, simply because he is born of his seed, why should not the son of a Brahman inherit from his father the status and duties of a Brahman? And so on in the case of all the Castes. The Law of Heredity, thus, is the dominant factor in the Sanatan Dharm view of life. The mentality behind this reasoning is somewhat akin to that which inspired the theory of Political Gallicanism to be used as a shield against interference on the part of the Pope with the duties of the Emperor. The right to reign was inherent in the Emperor and no one could take away that right, or in any way curtail it.

Discussion between the Arya Samaj and Sanatan Dharm has been keen and continuous, each having *ashrams*, or *rishikuls*, or *gurukuls*, as they are variously called, where the respective principles of each are tought to the rising generation. In some cases these institutions interest themselves in research work into ancient manuscripts also, and some books have been published through their agency as well.

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Like Pandit Dayanand on the side of the Arya Samaj, Pandit Ude Parkash published the Yajur Ved, accompanied by his translation. Puran Chand Sharma published a translation of the Yajur Ved from Etawah. Pandit Ude Parkash, it is interesting to note, was a classfellow of Pandit Dayanand, both having studied with Swami Virjanand of Mathura.

It may here be remarked that the work done by the followers of these two rival schools of Hinduism is not of the same degree of excellence as that done by earlier scholars which is not marred by any spirit of controversy. Unfortunately the work being done at present continues to suffer from the same defect.

Commentaries

So much with regard to books concerned with the text. Now we return to the commentaries. In Hindu religious history there is only one man who attempted to cover the entire range of Vedic literature with his commentaries, and whose works are available even now—*i.e.*, Sayan Acharya who wrote commentaries on the Vedas, on the Brahman Granths, the Aranyaks, the Opnishads, and the Sutra Granths, etc. Of the Opnishads the greatest commentator is Shankar Acharya.

Sayan Acharya lived in the 14th century A.D. About this time there were a number of powerful kingdoms in the Deccan of which the most well-known are the Adilshahi Kingdom of Bijapur and the Bahmani Kingdom. The letter, though ruled over by a Muslim House, was called the Bahmani Kingdom after a devoted friend of the founder of the line who was a Brahman, Gangu by name. Adjacent to the Bahmani Kingdom was the dominion of the Hindu Rajahs of Vijaynagar. This powerful political unit of the Hindus in the Deccan came into being, it is said, as a counter-weight to keep the balance against Islam. Organised between the rivers Bhima and Tungbhadra, the modern capital of this ancient State is called Vijyanagram.

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Of the founder of Vijayanagar the *Mantri* or prime minister was Madho, who was a brother of Sayan Acharya.

Now it is most curious that whereas the word Madho is correct according to the rules of Sanskrit and can be easily found in Sanskrit dictionaries, the word Sayan is not Sanskrit,[1] nor is it found in dictionaries of that language.

Sayan was the prime minister of the second Rajah of Vijaynagar. The two brothers, Madho and Sayan, wrote many commentaries on Vedic literature. But the style of these commentaries suggests rather that in different portions they are the work of different authors. The lack of any general standard that characterises them tends to show, moreover, that perhaps there was no general editor, either, to give uniformity to the whole Portions, it seems, were allotted to various people, and whatever came in from them, was put into the collection, which sometimes goes after the name of Madho, but more popularly it is connected with the name of Sayan.

It is a very remarkable and highly significant fact that a princess of Vijaynagar, nurtured in a court that was the patron of the greatest commentator of Vedic literature, was married to a Muslim prince of the Bahmani Kingdom. Sayan, as we noticed, was the prime minister of the second Rajah of Vijaynagar and it is reasonable to assume that, placed as he was, he must have exercised a considerable degree of influence upon the upbringing and education of Prince Dev Raj, son of the heir-apparent, and his beautiful daughter. This Dev Raj ascended the throne as the fourth ruler of Vijaynagar, the most powerful Hindu Kingdom in the Deccan which stood on a footing of equality with the neighbouring Muslim State. In this Vijaynagar that was the centre of Vedic learning, the Rajah who was a great patron and promoter of Vedic culture,

1. I am inclined to believe that it is the word سائیں Sa-een adapted into Sanskrit. This word was and still is in use among Muslims to denote a saintly man who disdains to run after worldly aims.

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gave his daughter in marriage to the Bahmani Sultan. The marriage was solemnized in Vijaynagar with great pomp and rejoicing, the Rajah personally giving away the bride in the ceremony known as *kanya-dan*. Politically this marriage was an ordinary thing; such marriages often take place to cement the bonds of union between two neighbouring States. But from the religious point of view, especially when we take into consideration the gulf that now separates the Hindus from the Muslims, the voluntary union of a princess of Vijaynagar with the Muslim Sultan of the Bahmani Kingdom should serve as an eye-opener to us. A powerful Hindu ruler, who was a pillar of the religion and culture he followed, saw no harm in giving his daughter in marriage to a Muslim; and a Hindu princess nurtured in the religious atmosphere of the Vedas saw no harm in becoming the queen of a Muslim king.

In fact the bonds of union between the Muslims of the Bahmani Kindgom and the Hindus of Vijaynagar have been borne witness to by foreign travellers as well, and modern historical research fully supports this view as is evidenced by many valuable articles appearing in various journals.[1] In view of the present unfortunate situation between the Hindus and the Muslims, this subject is one of great and practical political interest and we shall revert to it on some future occasion.

The greatest commentator of the Opnishads is Shankar Acharya. Sadanand and Anandgiri, who have written biographies of Shankar Acharya, both agree on this point.

Though some European scholars have assigned to him a date as late as 152[2] years after the time of the coming of Islam, Shankar Acharya lived about 59 years after the Holy Prophet of Arabia. The

1. See *The Forgotten Empire of Vijaynagar*, and articles in the *Indian Antiquary*.

2. Life of Shankar Acharya has been written by many other scholars as well, such as Chidvelasyati and Vidyarnva. But there is much difference of opinion with regard to his date. We have adopted the middle view, which is the one that is commonly accepted.

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Holy Prophet lived from 570 to 632 A.D., and it was in 610 that he put forth his claim to a Divine Mission, though his public preaching did not develop to its full pitch until three years later. The central point in his teaching, as we know, was the Unity of God and the Universal Brotherhood of Man. We also know that Arabia, since long before, had maintained commercial contacts with India, and Arab merchants frequently visited the Malabar coast, of which the name in those days was *Keral.*

When Arabia embraced Islam, the winds which bore the galleys of Arab merchants must have wafted the teachings of Islam as well towards India, and this Land of Polytheism thus received a touch of the Islamic philosophy that Allah alone was self-subsisting and therefore the only Reality—that all beside Him was a mainfestation of كن فيكون. There is absolutely no ground for us to preclude some kind of intellectual contact between the Arab (now Muslim) merchants and Shankar Acharya.

The philosophy of Shankar Acharya is based on the two focal points of *Brahm-vad* and *Maya-vad*, *i.e.*, that God is the only Reality and that everything else is Unreal. Evidently there is a transparent reflection in this philosophy of the Muslim point of view. But in spite of this resemblance at the heart of the teaching, the forms of expression which Shankar Acharya used to convey his ideas—forms of expression which characterise his commentaries—missed the Muslim point of view in respect of a most important idea without which the teaching remains incomplete. Shankar Acharya imbibed the principle لا الٰہ الا الله but he failed to realise, or his expression failed to bring out, that محمد الرسول الله is an integral part of the above, and inherent in it. The result was Shankar Acharya's emphasis on *Aham Brahm asmi* (I am God) and *Tat tawam asi* (Thou art God).

There is evidence to show that Shankar Acharya was also influenced by the Islamic idea of the

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Universal Brotherhood of Man; but in view of the prejudice rooted deep in Indian soil in regard to this question, his mind seems to have shrunk from an open avowal of the principle. It would seem to appear that his idea was not to risk that until he had weaned away the public quietly from this prejudice. But the movement he initiated for the purpose never gathered sufficient momentum.

Shankar Acharya's attitude in matters connected with Caste is well illustrated by an incident in his life. He was once returning after an ablution in the Ganges and on the road there was a great rush of pilgrims going and coming from the river. He was walking with extreme care, on guard against his body or the bowl and staff in his hand touching anyone by chance. But the rush was so great that in the press of the crowd a man in tattered rags happened to be pushed against his staff. Shankar Acharya thereat could not help crying out "Shiva! Shiva! Shiva!"—an exclamation of pain and sense of outrage. The poor man was naturally hurt by this fastidiousness, but he controlled his feelings and simply said: "Maharaj! you teach that everything is Brahm; that you and I and everbody is Brahm. Then why this fastidiousness and abhorrence on your part when I happened to touch your staff?"

As may well be imagined, the disconcerting question pierced his mind like a dart, but Shankar Acharya could not return any very effective answer. In fact it was impossible to answer this question with anything like the ease with which it was flung in his face. The best he could do was to seek shelter in an enigmatic reference to the *Viyavaharki Satta* (the existence of behaviour) and *Parmarthiki Satta* (real existence). *Bhed* (difference), however, is inherent in *Viyavahar*, and *Parmarthiki* is nothing if it is not *abhed* (negation of *bhed*); and this is the point where the philosophy of Shankar Acharya went off the rails in a manner not possible in the case of one who had an adequate appreciation of the implication of Quranic philosophy.

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Other Commentators

In addition to Sayan Acharya and Shankar Acharya, there are a number of other scholars who have written commentaries on Vedic literature, but in quantity and quality their work is nothing to be compared with that of Sayan and Shankar. The names of Ravan,[1] Chandu Pandit, Chaturved Swami, Yuvraj, Vardraj, Atamanand, Kapardi, Kaushik, Mudgal, Skand Swami, Venkat Madho, Udgit and of Bharat Swami are met with in connection with commentaries on the Rig Ved. Fragments of the manuscripts of some of them have come into our hands and portions have also gone into print, but in the case of others only the name has survived.

Out of the commentators of the Yajur Ved, Ubbat and Mahidhar are the most famous. Ubbat lived and wrote in the 11th century and Mahidhar in the 17th. In other words, these commentaries were produced at a time when India was ruled over by Muslim Kings.

Other commentators of the Sam Ved, beside Sayan Acharya, are Bharat Swami, Maha Swami, and Narayan Putr. The names of some commentators of the Atharv Ved too are met with, but they belong to a much more recent date.

In the field of the compilation of dictionaries we come across the names of Shakpuni, and Kauts. A commentator of the Nirukt of Yask Acharya is Devraj Yajwa, and a *britti* (brief commentary) of Nirukt was written by Durga Acharya. Ubbat also wrote a commentery on the Rik Pratishakhaya of the Rig Ved. In addition to the commentary of Sayan Acharya on the Aitray Brahman, there is a commentary by Vinayak, son of Madho, on the Kaushitaki Brahman. It is not clear, however, whether this Vinayak is a nephew of Sayan or a son of some other Madho.

It may also be remarked that in some cases the chain of commentary upon commentary goes into

1. Curiously enough, this is the same Ravan who figures so prominently in the life story of Ram Chandra. Here he is not mentioned in chronological order.

seven or eight or even more links. For instance Shankar Acharya wrote commentaries upon the Opnishads and his disciples commented upon his commentaries, and their disciples in turn did the same, and so on.

The most important name in connection with commentaries on the Brahman Granths is that of Sayan, but Hari Swami also is a notable figure in this field. Hari Swami's *britti* of the Sayan *Bhash* (commentary) of the Tand Brahman is fairly well known.

Coming to the commentaries of the Sutra Granths, the foremost name of course is that of Sayan Acharya. Next to him come Bhat Narayan and Shiva, both having written commentaries on the Gobhil Grih Sutra. Others have written *Karikas* (changed into verse) of the Sutra Granths—Vaman, of the Khadar Grih Sutra, and Kumaril Bhat, of the Ashwalayan Grih Sutra. The latter has also written a commentary on the Manav Shrout Sutra. Another commentator of this Shrout Sutra is Agni Swami. Two commentators of the Bodhayan Shrout Sutra are Keshav and Agni Swami. Gopinath Bhat and Mahadev Dikshat, etc., are commentators of the Hirnyakeshi Shrout Sutra; Gopinath Bhat of the Bhardvaj Shrout Sutra; Kark and Yasho Gopi, of the Katyayan Shrout Sutra; and Ramkishan of the Pushpasutra of the Sam Ved.

It is interesting to note that in some books in our hands, like the Paraskar Grih Sutra, as many as five or six commentaries are given in one and the same volume.

Summary

The above is a bird's eye-view of Sanskrit literature which awakened great interest subsequently to the epoch-making event of the East India Company taking over the reins of government in Bengal after the battle of Plassey. Systematic research was started in 1774. The book published by a Christian missionary in France under the title *Ezour Vedam*, and which greatly appealed to Voltaire, was later proved to be

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only a forgery. As time went on, however, genuine Vedic literature began to be made available, though this work gained its full momentum only towards the later half of the 19th century.

When he was advocating the adoption of English as the medium of education in India, Lord Macaulay is said to have remarked on one occasion that all the literature that existed in Arabic, Persian and Sanskrit could be put into a shelf or two. The position however has so radically altered since those days that no one could possibly say the same thing now. Leaving aside Arabic and Persian, there is such a vast amount of literature in Sankskrit alone that should all be properly catalogued, the bare catalogue, by itself, would require much more room than Lord Macaulay was prepared to concede to the entire literature in these three classical languages.

Evidently, therefore, anything like a full survey of the entire field of Vedic literature is not possible within the compass of an article that would go into a monthly journal. But this introduction, it is hoped, would prove helpful to those who might like to embark on a fuller and a more critical study.

PANDIT RUDRA DEVA SHASTRI

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THE WAY OF PEACE

[This paper was read in the world Congress of Faiths (annual session) held in July in London, by Maulvi J. D. Shams, H. A., Imam of the London Mosque, 63 Melrose Road, S. W. 18—*Ed.*]

The dreadful panorama of the War is an ample proof that physical science is unable to bring peace and happiness to humanity. No doubt that physical science has produced screaming, high explosive and incendiary bombs, heavy tanks, aircraft and anti-aircraft guns and most destructive gases. Suppose it should invent other explosives and gases a million times more destructive than the present ones, would it not cause mankind to live under permanent threat of sudden destruction. The unprecedented cruelty and brutality which has been shown recently, the inhabited places which have been brought to ruin, and the innocent children and women who are bombed and machine-gunned, and the victims which are unscrupulously butchered, are enough to show what kind of disaster these inventions can bring to humanity. I say truly unto you that so long as people do not regard themselves religiously as belonging to one Brotherhood they will always, for their own personal advantages and material desires, ruin each other's lives. It is a matter of sorrow and grief that man who was given wisdom and knowledge in some cases has surpassed in savagery and cruelty the wild beasts of the jungle. A tiger or a lion does not harm other animals when he is not hungry, while man ruins the lives of millions of his fellow-beings merely for the sake of fame that he may be called victor.

The main cause of the calamities in which Europe is involved is the absence of religion and spirituality. Tolstoi was right when he wrote the following lines:—

"In the sixth chapter of the book of Genesis there is a passage of deep meaning in which the author says

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that God, before the Flood, having seen that that Spirit of His which He gave to man for His service was only used by them for the service of their flesh, was so angry with them that He regretted their creation, and before their entire destruction decided to shorten the life of man to a hundred and twenty years. It is just this which according to the Biblical narrative angered God and caused Him to shorten the life of man which has now occurred with the men of our Christian world."

Likewise a prophet of God appeared in India and warned the people in these words in 1907 :

"Thou O Europe! are not safe, nor thou O Asia! nor ye that dwell in the islands! No self-made deity will assist you on that day. I see cities crumbling down and I find populous places laid waste. The days of Noah shall you witness again and the scene of Lot's land you shall see with your own eyes. All this shall be brought about because men have forsaken God: with their hearts and with all their souls they are bent low upon the world. But God is slow in sending His wrath. Repent that mercy may be shown to you."

The best remedy, therefore, to save mankind from total destruction is to invite them to a deeper religious life and a universal religious brotherhood. Sir Francis Younghusband, the Chairman of the World Congress of Faiths, wrote a very valuable letter to the Editor of *The Times*, a few lines of which I may qoute here :

"At last the thick-skinned soul of England is impressed. At last we realise that spiritually we are savages. You, Sir, in your leading article to-day write of "the purely heathen upbringing of our future citizens". England wants to be religious. England must make herself religious: only thus can she have the joy which comes from religion and the strength which comes from joy, and so face undaunted the daunting task which lies before her. In face of irreligion and the anti-religion should we not all with common consent —Roman Catholics, Anglicans, Free Churchmen, Jews,

other religious bodies, and religiously-inclined individuals of every kind, join in making Englishmen realise not only their membership of one or other of these bodies but also their fellowship with that one God and Father of all who is both above and in us all, making every one of us by right of birth essentially divine."

The prominent object of the World Congress of Faiths is to create a universal religious brotherhood, and to make a common front, as this letter of Sir Francis also points out, to resist irreligiousness, to make a united effort to win the irreligious for religion by means of love and reason. I take this opportunity, therefore, to put before you the Islamic point of view that all religious bodies can and should present a united front against those forces which stand for Godlessness and irreligion. Here are some of the basic points on which all religions can make a common stand and fight the enemy as one.

1. Belief in one God, the Creator of all the Universe. According to the Holy Quran the common mission of all the Prophets of God was the propagation of His Unity, and that people should serve Allah alone and be faithful to Him and shun the devil. This was the answer Jesus Christ gave to Satan when he said, " Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve " (Matt. 4-9).

Nearly 1350 years ago the Holy Prophet of Islam whose mission was to create a universal religious brotherhood, invited all the religious people who claimed to possess a divine book to agree with Muslims on this fundamental point.

" Say, O followers of the book, come and agree with us on an equitable proposition between us and you, that we shall not worship and serve anyone but Allah, and that we shall not associate aught with Him and that we shall not take others for Lords beside Allah."

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If all the various religious bodies agree upon the Oneness of God then in the long run the outcome of it would be a universal brotherhood, and all would understand that He is the God alike of the Muslims, the Jews, the Christians, the Hindus, and the Buddhists. He is the Creator of the Europeans, the Asiatics, the Americans, the Africans, and all of them are brothers, the sons of one Father and the servants of one God.

2. The second thing to which Islam, to establish a universal brotherhood, called the followers of various religions, is to believe in all the Prophets and the founders of great religions. God says in the Holy Quran that if like the Muslims the adherents of other religions also believe in God and all His Prophets, and do not make distinctions between them, then indeed they would be on the right path and if they turn their back upon this golden principle they would prove to be a hindrance to complete unity between different religions (2-137).

The Holy Prophet of Islam said to the Jews that Moses was a Prophet of God "like unto me," and God spoke to him and showed many favours to him. And to the Christians he said that Jesus, son of Mary, was also a true prophet. God taught him wisdom. "He was a brother of mine." When asked about India, referring to Krishna who used to sing monotheistic songs on the bank of the river Ganges, he said, "A Prophet appeared there who was of dark complexion and whose name was Kahan. He was also one of my brethren." Regarding the Iranians he said that a Prophet was also sent to the Persians who taught them the Oneness of God, but they corrupted his teachings afterwards.

Thus Islam seeks to establish a relationship of understanding and sympathy between Muslims and the followers of other religions and lays the foundation of brotherhood among various peoples. If all the other religious bodies, too, would recognise this principle the gulf of mutual differences, can be easily bridged and a universal brotherhood established.

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3. To try to remove existing differences; but to do so by means of reason and argument, by means of an inner conversion—not by force or pressure of any kind. Islam suggests that all should unite on the point that they would resign themselves to the Will of God and be always prepared to accept whatever was sent by God. Further, Islam enjoins complete freedom in the matter of teaching one's own religious beliefs provided we do so by bringing forward the beauties and excellences of our own religion rather than by searching for the faults of others. And God says in the Holy Quran; "Give glad tidings to my servants, those who listen to the word, then follow the best of it. These are they whom Allah has guided and it is they who are men of understanding and wisdom."

I am sure that if the adherents of various creeds unite on these three points and sincerely adopt the above-mentioned attitude, *i.e.*, if they listen to each other's views carefully in a harmonious atmosphere of friendship and brotherhood, they can look forward with confidence to the day when all of them would follow one and the same religion.

A Great Change

Now I would like to give a brief explanation of the verses which I have recited from the Holy Quran These verses point out to the great change which occurred in Arabia by means of the message of God. It was truly a most sudden and complete and a most extraordinary revolution that has ever come over any nation on the earth. In the same chapter it is described that before the acceptance of the spiritual message which came direct from God they were like animals in the forms of men. They led the most cruel, animal, immoral life owing to the absence of spirituality and religion. They were careless, sceptical and materialistic. "Let us eat and drink, for tomorrow we shall die" was on their lips. They were wrapped in ignorance and barbarism; they were perpetually fighting among themselves. The worshipped idols; they ate and drank without restraints of any kind. They com-

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mitted fornication unscrupulously. They buried their daugthers alive with their own hands. The great majority had no faith in future life. In short there was no vice which was not freely practised by them. But this spiritual darkness which pervaded Arabia was dispelled by the divine light of the Holy Quran. The night of error disappeared suddenly, and the whole peninsula was illumined by the bright rays of the sun of guidance. God says, "The people who have accepted the message of their beneficent Lord and try to manifest His attributes in themselves, they walk on the earth in humbleness and meekness And when the ignorant war-mongers address them they say: Peace. Before they became Muslims they used to pass their nights in drinking, gambling, dancing, etc.; but now they pass the night prostrating themselves before their Lord and standing in prayer. First they committed sins freely as they did not believe in future life and future judgment. But now they keep themselves from evil ways and pray that God may turn away from them the chastisement of hell. Before Islam they did not spend their wealth to help the poor and the needy, while at the time of pomp and show they did not hesitate to spend extravagantly. But now when they spend they spend at the proper place. They are neither lavish nor parsimonious, and keep between these the just mean.

"First they worshipped their hand-made idols beside Allah. They used to boast of murder and immorality. But the divine guidance is so effective that they do not call upon another God with Allah. They consider human life the most-sacred object, therefore they do not slay a soul which Allah has forbidden except in the requirement of justice, and they avoid every kind of immorality, and do not commit fornication. And they know that if anyone does this he shall find a requital of sin; the chastisement shall be doubled to him on the day of resurrection, and he shall abide therein in abasement. Except him who repents and believes and does good deeds, so there are they of whom Allah changes the evil deeds to good ones (*i.e.*, the true repenter begins to

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do good instead of evil). And Allah is Forgiving and Merciful. The true repenter is he who whole-heartedly repents with the determination that he would never commit sin again, and does good deeds, his repentance is acceptable in the sight of God. In the days of Ignorance they used to tell lies and waste their time in futile amusements. But now they hate telling lies, and do not bear witness to what is false; and when they pass by what is vain, they pass nobly and with dignity. When reminded of the communications of their Lord, do not turn deaf and blind, to the meaning thereof.

" They have reached the highest stage of spiritual progress and piety so that it pains them to see others indulging in any kind of impurity. They pray to their Lord saying, ' O our Lord! grant us in our wives and our offspring the joy of our eyes, and make us guides to those who are righteous and guard against evil. Like those pious and righteous people, who were persecuted and despised and looked down upon, boycotted and abused by worldly people, shall be rewarded with high places because they were patient, and shall be met therein with greetings and salutations.' "

In the end it is proclaimed that God out of His mercy has sent[1] His messenger with the light and true guidance who called the people toward their Creator. " So tell them O messenger! that my Lord would not care for you a bit, if you do not pray to Him, and knock at His door and place your forehead at His threshold and ask for His help. But you, O disbelievers! have indeed rejected the truth, so *that* which shall cleave shall come, and you shall taste the painful consequence of your rejection."

Prayer

So let us pray, O our Lord, all praise belongs to Thee. Thou art the Creator and Sustainer of all the worlds, the Beneficent, the Merciful, King of the Day of Judgment. Thee alone do we worship, and Thee

1. Free translation of the last section of surah Al-Furqan.

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alone do we ask for help. Guide Thou us in the right path, the path of those on whom Thou hast bestowed Thy blessings. Do not smite us with Thy wrath, and do not let us go astray.

Beloved Lord! darkness and injustice are rampant in the world. The forces of evil are ranging the earth like ravening wolves. Bring us peace and prosperity and happiness; we make Thee our only support. Thou art our shelter and protection. Without Thy succour our efforts are futile and our endeavours vain. Our Lord, forgive us our faults and extravagance in our affairs, and make our feet firm, and help us against the unjust and the unbelieving people.

Our merciful God, grant us mercy from Thee, and provide for us a right course in our affairs. Our Forgiving Lord, bless us with all Thy forgiveness and with a sincere and lasting repentance—nay, bless not only us but our families, our neighbours, our friends and all who try to walk uprightly. Lord, we are Thy humble servants, liable to err and to sin. We are very weak and helpless. We can see no way out of the entanglements we find ourselves in, and there is no salvation for us except that Thy forgiveness envelop us fully on all sides we have that lasting repentance which is not followed by disgrace and degradation.—AMEN!

J. D. SHAMS, H.A.

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MUSLIM POPULATION OF THE WORLD

There have been many attempts to estimate the number of Muslims throughout the world resulting in considerable discrepancies between the various estimates.

Louis Massignon in his *Annuaire du Monde Musulman* probably made a first attempt as lately as 1929.

Since then considerable progress has been made in this direction mainly due to the Islamic countries having linked up with modern civilization and adopted up-to-date methods of having a census in their own countries. The League of Nations Secretariat having vast facilities, have also been greatly helpful in drawing up these statistics.

The world distribution of Muslims shows that the majority are found in Asia and that the largest single unit of Muslims inhabiting any single country is India which has, according to the 1931 Census, a Muslim population of over 82 millions.

Operations for the decennial census of 1941 have already been taken in hand and having regard to the recent birth and death ratios of areas preponderantly Muslim, it is reckoned that the Muslim population of the Indian Peninsula proper will easily exceed hundred millions.

In Africa the followers of Islam outnumber by many times those of other religions and constitute over half of the total population.

In Europe, Muslims are found mainly in the Balkan States and in South Russia, numbering in all several millions. It is interesting to note that out of a

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total population of two lacs of Muslims in France, slightly more than half that number reside in Paris.

On the two Americas and in Australasia and the Philippine Islands, there are two and a half million Muslims.

Africa

Egypt 15,000,000; Anglo-Egyptian Sudan (Condominium) 5,000,000; Tripoli (Libya, Italian) 1,000,000; Tunis 2,335,000; Morocco (French Zone) 5,898,000; Algeria (French Colony, under the jurisdiction of the Ministry of Interior) 6,247,000; Morocco (Maghribul-Aqsa or Farthest West) French Zone 5,000,000; Spanish Zone 700,000; Tangier (International Zone) about 60,000; Senegal—over 80 per cent. Muslims 1,400,000; French Sudan Non-desert 1,500,000; Desert Dwellers (Wholly Muslims) 600,000; Upper (Haute) Volta 600,000; French Guinea 2,000,000; Ivory Coast (estimated number) 1,000,000; Dahomy 600,000; Togoland (The Peace Handbook) 500,000; The Cameroons (French Mandate) 1,000,000; The Colony of the Niger 1,200,000; Dakar and dependencies 80,000; Mauritania (French)—This colony consists of the districts of Trarza, Braka, Gorgol, Assaba, Guidimaka, Adrar, Levrier Bay, Akjouti and Tagant. Population mostly Moorish Muslims 400,000; The Great Sahara, Socoto, Barno, Adamoua, Quadai (estimate) 20,000,000; Gambia (Colony and protectorate) 300,000; Serra Leone (Colony and protectorate areas) 2,000,000; The Gold Coast (The Colony, Ashanti and northern territories) 200,000; Nigeria (Northern and Southern Provinces) 11,000,000; Portuguese Guinea, (estimate) 300,000; Liberia 1,000,000; Rio de Oro (Population entirely Muslim) 70,000; Gabun (estimate) 200,000; Middle Congo, total population 660,564 (1934) Muslims about 400,000; Ubangi-Shari 120,000; Chad Region: Muslim population estimated at about 1,100,000; British Cameroons (Mandated Territory) 500,000; Cape Varde Island (Portuguese) 60,000; Angola (Portuguese) 1,000; South-West Africa (Mandated Terri-

tory) 100,000; South Africa: Cape Province, Natal, Transvaal, Orange Free State, Basutoland, Swaziland, North Rhodesia, Southern Rhodesia 150,000; Portuguese East Africa - Mozambique 1,000,000; Bechuanaland (British) 50,000; Belgian Congo 200,000; Nyasaland (British) 500,000; Reunion Island (French) 5,000; Madagascar (French) estimated number of Muslims 800,000; Island of Mauritius (British) 100,000; Seychelles Islands British 5,000; Zanzibar (British Protectorate) and Pemba 400,000; Kenya Colony and protectorate 2,000,000; Tanganyika Territory (Lately German East Africa) 1,000,000; Uganda Protectorate (British) 1,000,000; British Somaliland (Wholly Muslims) 350,000; French Somaliland (Wholly Muslims) 230,000; Italian Somaliland (Wholly Muslims) 1,010,000; Eritrea (Italian Colony)35,000; Abyssinia (Ethoipia) Italian: Figures uncertain. Fifty per cent Muslim. Rough estimate about 5,000,000.

Europe

Albania, over 80 per cent. Muslims 800,000; Yugoslavia (about) 1,750,000; Bulgaria 780,000; Rumania (1934) 260,000; Greece (1928) 180,000; Poland and Lithuania (about) 12,000; Finland (about) 3,000; Hungray (about) 3,000; France (about) 200,000; Great Britain (about) 30,000; Belgium (*Annuair du Monde Musulman* 1929) 5,000; Holland, Germany, Austria 6,000; Italy, Spain 6,500; Cyprus 65,000; Rhodes 15,000.

Asia

Turkey 15,000,000; Syria and Lebanon 3,000,000; Palestine; The estimated population in 1935 was 1,261,000 of whom the number of Muslims was 825,000 Transjordan 400,000; Iraq 3,000,000; Sa'udi Arabia (Hejaz, Najd, Dependencies), Oman, Yemen, Koweit, Hadramout, approximately 12,000,000; The six Trucial States (Shargah, Ras-al-Khaimah, Umal-Qawain, Ajman, Debai, Abu Dhali) (about) 150,000; Aden and Perim 51,000; Qatar (about) 30,000; Socitra 12,000; Iran 15,000,000; Afghanistan 10,000,000; India 82,000,000;

Borneo (British) 270,000; Brunel 33,000; Sarawak 120,000; Ceylon 600,000; Baluchistan 820,000; Straits Settlements (British Crown Colony), Comprises the settlement of Singapore, Penang, Malacca and Labuan. Muslim population of colony and dependencies (estimate) 800,000; The Unfederated Malay States (Jhore, Kedak, Perils, Kalantan, Trengganu). Muslim population estimated at 1,100,000; Siam, Muslim (about) 600,000; China (Muslims most numerous in Kansu, Sinkiang Shansi, Chibli and Yumman). Sinkiang consists of Chinese Turkestan, Kulja and Kashgaria and comprises all Chinese dependencies lying between Mongolia on the north and Tibet on the South 50,000,000; Tibet (estimate) 10,000; Manchukuo 2,000,000; Inner and Outer Mongolia 3,000,000; Netherland (Dutch) Indies (Java, Sumatra, Flauw-Lingga, Lanka-Billiton, Borneo, Celebes, Molloccas and New Guinea, Timor and Bali Lambak). Total Muslim Population 55,000,000; Union of Socialist Soviet Republics (U.S.S.R.) Russia, Muslims in Asian, and European Russia have a total of (about) 30,000,000; French Indo-China, Muslims estimated at (about) 500,000; Japan 1,000.

America

North America 100,000; South America 400,000; Philippine Islands, Australasia and Ocean; 2,000,000 Total 398,247,500.—*Daily Gazette.*

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